1: Orans E-5 (1957-1958) 1965
AW42 Santal AW42

the local lineage, but it is filled with the pollution of some unknown *Diku* caste.

Another obstacle to worship that the city Santal encounter is that it is illegal to brew rice beer in the city. This restriction is also cited by the city Santal as a reason why they do not practice ancestor worship. On several occasions the police have interfered with its manufacture in town *bustees*.

Were the city Santal able to live side by side in a single section of the city and to build their own houses, they might at least attain the solidarity of the *bustee* communities. But the policy of alloting houses follows the universalistic principles which TISCO has deliberately fostered. Houses are assigned according to rank in the factory hierarchy and seniority, with personal preference a minor consideration. Thus, the Santal and other ethnic groups are generally dispersed. Under these circumstances it is not surprising that most of those Santal who have chosen to live in Company houses are relatively well educated and highly acculturated; nor is it surprising that the lack of a Santal community in the city is contributing markedly to the Hinduization of the Santal children living there.

Migration to industrial employment has acted as a sociocultural solvent significantly affecting marriage and ceremonial patterns. Weber's notion of its importance is borne out, but in the cases examined it does not appear to be "the mere fact of living in quite different surroundings" which accounts for its significance. Here its effect seems largely due to its tendency to disrupt traditional social bonds. In the absence of such disruption, as in the case of the natives of Daredih, it seems that traditional practices evolved in a context far removed from urban-industrial conditions are surprisingly viable. These findings support Nash's contentions about the importance of mi-